Outline of the Proposed Synopsis Entitled as

The Impact of Colonialism on Indigenous Language Development : A Critical Study in Lexicography with Reference to Marathi

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Introduction:

Language is as old as consciousness. It is one of the possessions which human being has earned through own efforts. It is the medium through which individuals convey their thoughts, ideas, feelings and expressions. At the beginning, it was the only physical movement used for the conversation, but as the time passed, these were feeling insufficient.

Language was never seen as a site of contestation. It was not considered as a way of discrimination. But, as every area of exploitation was being examined, language was inevitable to come under it. Now scholarship is available where feminism, marxism, sociolinguistics and other have proved how language is used as a way of dominance and how language and society shape each other. Sociolinguistics studies the 'language in relation to the society' and sociology of language deals with the 'study of society in relation to language'. It was emphasised that language plays an important role in the formation of understanding of the world and it has a role to play in the society.

Language is not only used to express or to state the reality instead language creates reality. Language develops according to the culture, religion, class, caste and region. These all things influence the individual of that particular language, based on this they form their own understanding of the world. They see the world through their language and in support of their understanding they oppose the idea of the others. This is a continuous process where everyone opposes in their own way and influence others and finally they settle on some conclusion. Gramsci sees the process by which a "given conception of the world exerts an influence over the others, in terms of the influence of one form of a language upon another, as well as in relation to the educational process."

Mary Louice Pratt has developed the concept of transculturation where two cultures come in contact with each other and they form some kind of negotiations. She termed it as a contact-zone, where disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination.

As two or more languages come in contact with each other, they form pidgin and creole. Some linguists and scholars think it as an impure form of language and they see it as a threat to their own language purity. Language has

remained an important tool for domination throughout history. It is the language through which individuals collect the knowledge. Sanskrit language was restricted to a limited group. Foucault's statement 'knowledge is power' is the most relevant in this situation. As knowledge resides in language, it has power. General understanding about language is of a medium of conversation through which one expresses their own views, feelings and ideas with others. But this is not the understanding of only common people. However, some sociolinguists also believe that language hierarchy is formed based on the consensus between the particular groups.

R.K. Agnihontri discusses the framework of language study developed by Labov and Trudgill. He says, "they have discussed the language in synchronic, diachronic ways but they haven't addressed the issues of power in their study." Thus, language is used to keep the power difference in society. This is achieved in many ways. Throughout the world, different strategies are used. In India restriction, exclusion, standardisation and using derogatory abusing perspective about other languages have used for this purpose. The strategy of restriction and exclusion has well served to the idea of dominance. Because of this, a large part of India had remained outside power and administration. In colonial period some efforts were made to introduce education to all. However, it wasn't the question of education; it was related with the knowledge and power, which come with education. This idea was opposed tooth and nail by elites who were enjoying the benefits offered by the colonial government. The British were not interested in going against the dominant natives, as these natives were going to serve on behalf of them. However, missionaries were trying to educate, though their intention was of conversion of the local. Therefore, the downtrodden had to fight at two levels. As Ajiz Ahmed says, "The struggle over education during the nineteenth and early twentieth century was as much against the colonial state as it was with the native society."

Thus, the local elites were afraid of their position and power into society, for that reason the efforts were being made to keep language out of reach of the common people. And it was achieved through the process of standardisation, of writing grammar, and by way of purity and homogeneity in language.

Industrialisation has made an important effect in the formation of homogeneity in language. It was necessary for the capitalists to convey their thoughts through one single language. This business class, for this reason,

supported the idea of standardisation of language. Many scholars have recited the importance of having a single language for communication and convenience of the administration. They claim of having integrity through the people by having single language. Aditi Mukharjee says, 'in the developed world, the assumption has been that', to quote Pool (1972), "a country that is linguistically heterogeneous is always underdeveloped, and a country that is a developed always has considerably uniformity."

This and other opinions about homogeneity in language have helped to form a common understanding in support of it. Thus, efforts are being made to reduce variation, differences in language and form a monolingual community. However, hardship and suffering of the speakers of different dialects are hardly being taken into consideration and thus, they face exclusion from education, and the common government spaces.

Due to such kind of ideology, other languages which do not hold political, cultural or economic status are being sidelined and single language is being impelled on the people. Thus forcing homogeneity has become a threat to the existence of many languages. Purity of language has remained an important issue in sociolinguistics. Nationalists and others claim that words, grammar and structure of the language should be protected from the other languages. Ferdinand de Saussure's concepts are useful while dealing with the idea of purity of languages. Language is a system of signs. Sign consists of signified and signifier. He claims of having no intrinsic relationship between the signified and the signifier. All the languages existing in the world are codified in such ways. If there is no any correlation between meaning and word, then claiming one language having more pure or standard has no value. Vinayak Savarkar has objected to the words from foreign languages and he was engaged in creating substitutes in Marathi.

Benjamin Martin has described the whole process in perfect way; "the pretence of fixing a standard to the purity and perfection of any language is utterly vein and impertinent, because no language as depending on arbitrary use and customs, can ever be permanently the same, but will always be in a mutable and fluctuating state and what is deemed polite and elegant in one age may be counted uncouth and barbarous in another."

Lexicography:

Lexicography is an activity of dictionary writing. Lexicography is mainly divided into two types:

1) Practical lexicography
2) Theoretical lexicography

Practical lexicography deals with the actual process of selection of words, processing and arranging them in alphabetical order. In the selection of words many criteria are applied.

Theoretical lexicography deals with the study of semantic, syntagmatic and paradigmatic relationship with the lexicon of the language.

Though it has come to perfection in modern period, dictionary formation has a long history. Throughout the world, in the ancient and the middle period, there are a few instances where efforts were taken for the formation of dictionaries. Now it is accepted that monolingual dictionaries were formed before bilingual or multilingual dictionaries.Since the second millennium B.C, religious motives had a real influence on the development of lexicography. In India, dictionaries were needed to give priests access to Sanskrit, the language of the sacred songs and texts.

Many linguists, lexicographers have defined dictionary. Dictionaries follow the instrumentalist view. As for Swedish lexicographer Bo Svenson, 'a dictionary is a book that in the first place contains information on the meaning of words and their usage in specific communication situations.' From this kind of definition, hardly it is possible to understand the politics and ideology behind the selection process, exclusion and the criteria used for compilation.

Same definition is provided by twentieth century lexicographer, Zgusta.' 'The systematic ordering of socially accepted usual forms and their meaning and functions within the speech community'.

In the later period of the twentieth century, dictionaries had to go through minute scrutiny. Critics considered it as a political act. Through this act forming uniformity in the language was the central aim of lexicographers. They claim that uniformity will be the solution for many linguistic problems. As language is dynamic, it always goes through some kind of changes. Speakers of the same

language pronounce the same words in different ways, thereby, expecting uniformity concerning pronunciation, grammar use is not possible.

Problematising the Modern Marathi Language:

India has remained multilingual country and is praised for the same reason. India has remained origin for many religions. And later invasions from the outsider and their settlement, all these and the other reasons have helped to form multilingualism. Though multilingualism is praised, it has remained as the one way of discrimination and difference in the people based on the status of language. In India, than other countries in the world, language is used as a weapon to keep common people away from the knowledge and administration. Marathi language has developed out of this condition. Many theories related to the origin of Marathi language have been developed. On the one hand, it is claimed that it has originated from Sanskrit. As Bloch says, "Not one of the Indo-European languages, currently spoken in India, seems to go back to any language greatly different from Sanskrit, made known to us by the Vedic and classical texts." There are some other linguists who have same view about the origin. Later on, all the work in Marathi language was influenced by Sanskrit and this assumption.

Some sociolinguists see origin of Marathi language in Dravidian language family. There are many words whose origin can be traced to Tamil language. Vishwanth khaire in his book "Marathi Bhasheche Mul" has proved it with some examples. Not only the origin of Marathi, but itself the origin of Sanskrit is challenged by some linguists. They claim that Sanskrit is a language having a mixture of many other languages. Sanskrit slowly has been evolved from unknown Prakrit language. Blonch has same view about Sanskrit, he says, 'Even the most archaic Sanskrit text have already got the traces of the mixture of important dialectical mixtures and subsequently the different speeches have always been subjected to the influence of Sanskrit have reacted on one another and have in their turn contaminated Sanskrit itself'. Thus, the same can be said about Marathi language. It is courageous to say one language totally is developed from other language.

All the invaders had provided patronage to Sanskrit, the brahmin were quick to adopt the language of invaders. In British and Mughal period they were part of administration. These learned Brahmin were less interested with native languages but on the other hand common people and the saints were fighting for the cause Marathi language. Bhakti movement has played a crucial role in

propagation of Marathi language. Bhakti movement disseminate their knowledge through the layman's language but this wasn't an easy task as they had to suffer at the hands of the authority. 'The deliberate assertion of the equality of the vernacular with Sanskrit often led to the persecution of the Bhakti poets at the hands of the custodians of religious orthodoxy.' Because of this and due to some liberality in education, subaltern were raising voices and were stating importance of Marathi.

2) The Research Problem:

Lexicography has played an important role in the standardisation of languages. Industrialisation has exploited lexicography to form homogeneity in the language for their convenience. However, it has become the site of contestation, where it is deliberately being used to exclude the dialects. Thus, Modern form of Marathi language is out of the reach of the common people.

3) Research Methodology:

Historical, descriptive, and analytical methods will be applied in critical ways.

4) Hypothesis:

1) Lexicography helps in the standardisation of language.

2) Lexicography proposes the homogeneity and curbs the variation and differences.

3) Language Standardisation is a political process.

4) Modern Marathi is the result of language politics.

5) Objectives and Aims:

1) Propagation of multilingualism.

2) Equal status and respect to all languages.

3) Countering language conflicts.

6) Limitation of the study:

1) Drastic changes in dictionary formation are taking place and electronic dictionaries are available, however, this study is limited to colonial period only.

7) Signification:

Because of language conflict and bias in language policies many people suffered in the past. This research, in some way, can be used to deal with such matters in the current situation.

8) Tentative Chapter Scheme:

Chapter I: Introduction

In this chapter the theory of evolution of languages, diachronic and synchronic study of language will be critically analysed.

Chapter II: Theoretical Background

The works already debated in the area of language and various perspectives will be examined critically. Various views will be studied comparatively.

Chapter III: Lexicography and Language Standardisation under Colonialism

The origin, evolution and development of lexicography will be critically analysed. Use of lexicography in forming uniformity and how it is used for Standardisation of language will be studied.

Chapter IV: The Making of Modern Marathi Language

The origin, evolution and development of Marathi language in context of Indo-Aryan and Dravidian language will be discussed. And how the natives responded toward its development will find a place in it.

Chapter V: Conclusion

The issues discussed in the all chapters and their findings will be stated without any kind of manipulation.

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